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takenly. Each must profit by the errors and attainments of the others. In that case it will not be long before a body of information is assembled and a mass of tried methods is available which will allow of much more rapid progress on the part of each individual collaborator.

A. L. KROEBER

*The Ethnogeography of the Tewa Indians* (Twenty-ninth Annual Report of the Bureau of American Ethnology). JOHN PEABODY HARRINGTON. Pages 37-636, 16 pls., 30 maps. Washington, 1916.

This scholarly work, whose size and detail approximate the monumental, deserves notice first of all as one of the few exact ethnogeographic studies published in the American field in recent years. It represents a side of research which, with the allied topics of politics and economics, has been unduly neglected. Subjects such as these scarcely lend themselves to purely schematic distinctions or to theorizing. Least of all can ethnogeographic material be made to subserve a theory of evolutionary development. It also requires an intimate knowledge rather painstakingly acquired. Much more attention has therefore been devoted by anthropologists to fields in which slender materials offered the allure of readier generalizations. But, as it is accepted that no ethnological principles can pretend to much validity that do not rest on an understanding of the involved civilizations as wholes, so no civilization can be wholly known without the geographic basis which is its soil in the metaphorical as well as physical sense. This is perhaps doubly true for the ethnologist who is not a formal environmentalist.

Our gratitude is therefore due Mr. Harrington: first for undertaking the task, and second, for carrying it through with unusual conscience, exhaustiveness, and adequacy. The literature, even if bad or indifferent, is always connected with the new data presented. The form and meaning of native names are rendered most carefully. A mass of correlated matter is brought in, although not strictly geographic. Even the mapping has been done afresh wherever existing bases were wrong or insufficient.

Only one stricture can be placed; and this on the ground of omission. Except for a few pages introducing the long section on place-names, there is no summing up, no inferences, no generalized connecting of Tewa geography with Tewa culture. The work, for all its value, remains a huge dictionary arranged geographically instead of alphabetically. The plan of presentation is carefully worked out: when the reader has appreciated this, and the quantity and quality of the contained data, and is

ready to proceed to a synthesis which his mind can carry away, the book stops. Mr. Harrington has previously shown some inclination to assemble building stones and then refrain from building; but never so pointedly. This restraint is clearly not due to lack of intellectual ability, since materials of such high grade cannot be gathered and arranged other than by a mind of keenness, insight, order, and judgment. The cause is perhaps rather a temperamental inhibition, a Bastian-like sense that the need of the hour is so pressing that the rearing of the edifice must be deferred; an overstimulated conscience, in short. But it should hardly be necessary to recall that no one but the author can ever extract the full value of the author's own observations. Even he cannot crowd into his printed lines all that his head holds on his subject. More important yet, an ethnology wholly devoid of interpretations and confined to the piling up of raw materials, would inevitably lose in very short order all claim to the support of other scientists and the public—support moral and economic. Mr. Harrington clearly possesses the capacity to interpret. If he defers doing so until his field utility is over, there is not one chance in a hundred that he will ever contribute more than hewing of wood and drawing of water to his science.

What every colleague therefore wishes is not less of the same, but a continuance with more generalization added. The Bureau of Ethnology is to be congratulated on this achievement of one of its staff, and anthropology on possessing an institution able and willing to handle a task as large and arduous as the work represented by this volume.

A. L. KROEBER

*Myths and Legends of the Sioux.* Mrs. MARIE L. McLAUGHLIN. With illustrations from original drawings. Bismarck, N. D.: Bismarck Tribune Co., 1916. 200 pp.

The author of this little volume is a quarter-blood Dakota, her grandmother having been a full-blood Mdewakanton Santee. As the wife of Major James McLaughlin, she had an opportunity of continuing relations with the Dakota of Devils Lake and Standing Rock, where her husband gained eminence as an Indian agent. Unfortunately she does not specify from which bands the several tales were derived but the dedication makes it probable that the bulk of the lore here presented is of eastern Dakota origin, a conclusion in some measure corroborated by intrinsic evidence. For some obscure reason Dakota mythology has until a short time ago received rather scurvy treatment at the hands of field investigators. The handful of stories published by Riggs in the